

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

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A GENERAL FUNERAL SERMON OF ALL SAINTS AND SINNERS; ALSO, OF THE HEAVENS AND THE EARTH.

BY ELDER ORSON PRATT.

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REPORTED BY G. D. WATT.

(From the Deseret News.)

I have been requested to preach the funeral sermon of the wife of brother Levi Savage, who died last December; and since coming to this place this morning, I have been requested to preach the funeral sermons of several of the Saints who have died in England; and I have concluded, instead of limiting my address to any one individual case, to preach what may be considered a general funeral sermon of all the Saints that have died in all past ages and generations, with all that shall die hereafter, and the funeral sermon of all those who are not Saints, and also the funeral sermon of the heavens and the earth; and for this purpose I will take a text which you will find recorded in the 51st chapter of the prophecy of Isaiah, and the 6th verse:—

“Lift up your eyes to the heavens, and look upon the earth beneath, for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished.”

All things with which we are acquainted, pertaining to this earth of ours, are subject to change; not only man, so far as his temporal body is concerned, but the

beasts of the field, the fowls of the air, the fishes of the sea, and every living thing with which we are acquainted,—all are subject to pain and distress, and finally die and pass away; death seems to have universal dominion in our creation. It certainly is a curious world; it certainly does not look like a world constructed in such a manner as to produce eternal happiness; and it would be very far from the truth, I think, for any being at the present time to pronounce it very good; everything seems to show us that goodness, in a great degree, has fled from this creation. If we partake of the elements, death is there in all of its forms and varieties; and when we desire to rejoice, sorrow is there, mingling itself in every cup; and woe, and wretchedness, and misery, seem to be our present doom.

There is something, however, in man, that is constantly reaching forward after happiness, after life, after pleasure, after something to satisfy the longing desire that dwells within our bosoms. Why is it that we have such a desire? And why is it that it is not satisfied? Why is it that this creation is so constructed? And why is it that death reigns universally over all living earthly beings? Did the great Author of creation construct this little

globe of ours subject to all these changes, which are calculated to produce sorrow and death among the beings that inhabit it? Was this the original condition of our creation? I answer, no; it was not so constructed. But how was it made in the beginning? All things that were made pertaining to this earth were pronounced "very good." Where there is pain, where there is sickness, where there is sorrow, and where there is death, this saying could not be understood in its literal sense; things can not be very good where something very evil reigns and has universal dominion.

- We are, therefore, constrained to believe, that in the first formation of our globe, as far as the Mosaic history gives us information, everything was perfect in its formation; that there was nothing in the air, or in the waters, or in the solid elements, that was calculated to produce misery, wretchedness, unhappiness, or death, in the way that it was then organized; not but what the same elements, organized a little differently, would produce all these effects; but, as it was then constructed, we must admit that every particle of air, of water, and of earth, was so organized as to be capable of diffusing life and immortality through all the varied species of animated existence;—immortality reigned in every department of creation; hence it was pronounced very "good."

When the Lord made the fowls of the air, and the fishes of the sea, to people the atmospheric heavens, or the watery elements, these fowls and fish were so constructed in their nature as to be capable of eternal existence. To imagine anything different from this, would be to suppose the Almighty to form that which was calculated to produce wretchedness and misery. What says the Psalmist David upon this subject? He says that all the works of the Lord shall endure for ever. Did not the Lord make the fish? Yes. Did He not make the fowls of the heavens? Yes. Did He not make the beasts of the field, and the creeping things, and the insects? Yes. Do they endure for ever? They apparently do not; and yet David says all His works are constructed upon that principle. Is this a contradiction? No. God has given some other particulars in relation to these works. He has permitted the destroyer to visit them, who has usurped a certain dominion and

authority, carrying desolation and ruin on every hand; the perfections of the original organizations have ceased. But will the Lord for ever permit these destructions to reign? No. His power exists, and the power of the destroyer exists. His power exists, and the power of death exists; but His power exceeds all other powers; and consequently, wherever a usurper comes in and lays waste any of His works, He will repair those wastes, build up the old ruins, and make all things new: even the fish of the sea, and the fowls of the heavens, and the beasts of the earth, must yet, in order to carry out the designs of the Almighty, be so constructed as to be capable of eternal existence.

It would be interesting to know something about the situation of things when they were first formed, and how this destroyer happened to make inroads upon this fair creation; what the causes were, and why it was permitted.

Man, when he was first placed upon this earth, was an immortal being; capable of eternal endurance; his flesh and bones, as well as his spirit, were immortal and eternal in their nature; and it was just so with all the inferior creation, the lion, the leopard, the kid, and the cow; it was so with the feathered tribes of creation, as well as those that swim in the vast ocean of waters: all were immortal and eternal in their nature; and the earth itself, as a living being, was immortal and eternal in its nature. What! is the earth alive too? If it were not, how could the words of our text be fulfilled, where it speaks of the earth's dying? How can that die that has no life? "Lift up your eyes to the heavens above," says the Lord, "and look upon the earth beneath; the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner." In like manner!—what! the earth and the heavens to die? Yes, the material heavens and earth must all undergo this change which we call death; and if so the earth must be alive as well as we. The earth was so constructed that it was capable of existing as a living being to all eternity, with all the swarms of animals, fowls, and fishes that were first placed upon the face thereof. But how can it be proved that man was an immortal being? We will refer you to what the apostle Paul has written upon this subject: he says that by one man

came death; and he tells us how it came: it was by the transgression of one individual that death was introduced here. But did transgression bring in all these diseases and sorrow, this misery and wretchedness over the whole face of this creation? Is it by the transgression of one person that the very heavens are to vanish away as smoke, and the earth is to wax old like a garment? Yes, it is by the transgression of one; and if it had not been for his transgression, the earth never would have been subject to death. Why? Because the works of the Lord are so constructed as to exist for ever; and if death had come in without a cause, and destroyed the earth, and laid waste the material heavens, and produced a general and utter overthrow and ruin in this fair creation, then the works of the Lord would have ceased to endure according to the promise, being imperfect in their construction, and consequently not very good.

But what was this sin, and what was the nature of it? I will tell you what it was: it was merely the partaking of a certain kind of fruit. But, says one, I should think there is no harm in eating fruit. There would not be unless God gave a command upon the subject. There are things in nature that would be evil without a commandment: if there were no commandment it would be evil for you to murder an innocent being, and your own conscience would tell you it was an evil thing. It is an evil for any individual to injure another, or to infringe upon the rights of another, independent of any revealed law; for the savage, or that being who has never heard of the written laws of heaven—who never heard of the revealed laws of God with regard to these principles—as well as the Saint, knows that it is an evil to infringe upon the rights of another; the very nature of the thing shows that it is an evil; but not so in regard to many other things that are evil, which are only made evil by commandment.

For instance, here is the Sabbath day; a person that never heard the revealed law of God upon the subject, never could conceive that it was an evil to work on the Sabbath day; he would consider it just as right to work on the first day of the week, as on the seventh; he would perceive nothing in the nature of the thing by which he could distinguish it to

be an evil. So with regard to eating certain fruits; there is no evil in it of itself, it was the commandment of the Great God that made it an evil. He said to Adam and Eve, Here are all the fruits of the garden; you may eat of them freely except this one tree that stands in the midst of the garden; now beware, for in the day you eat thereof you shall surely die. Don't we perceive that the commandment made this an evil? Had it not been for this commandment, Adam would have walked forth and freely partaken of every tree without any remorse of conscience; just as the savage, that never has heard the revealed will of God, would work on the Sabbath, the same as on any other day, and have no conscience about the matter. But when a man murders, he knows it to be an injury, and he has a conscience about it, though he never heard of God; and so with thousands of other evils. But why did the Lord place man under these peculiar circumstances? Why did He not withhold the commandment, if the partaking of the fruit, after the commandment was given, was sin? Why should there have been a commandment upon the subject at all, inasmuch as there was no evil in the nature of the thing to be perceived or understood? The Lord had a purpose in view; though He constructed this fair creation, as we have told you, subject to immortality, and capable of eternal endurance, and though He had constructed man capable of living for ever, yet He had an object in view in regard to that man, and the creation he inhabited. What was the object? And how shall this object be accomplished?

Why, the Lord wanted this intelligent being called man, to prove himself; inasmuch as he was an agent, He desired that he should show himself approved before his Creator.

How could this be done without a commandment? Can you devise any possible means? Is there any person in this congregation having wisdom sufficient to devise any means by which an intelligent being can show himself approved before a superior intelligence, unless it be by administering to that man certain laws to be kept? No. Without law, without commandment or rule, there would be no possible way of showing his integrity; it could not be said that he would keep all the laws that govern superior orders of

beings, unless he had been placed in a position to be tried, and thus proven whether he would keep them or not. Then it was wisdom to try the man and the woman, so the Lord gave them this commandment; if He had not intended the man should be tried by this commandment, He never would have planted that tree, He never would have placed it in the midst of the garden. But the very fact that He planted it where the man could have easy access to it, shows that He intended man should be tried by it, and thus prove whether he would keep His commandments or not. The penalty of disobedience to this law was death.

But could He not give a commandment, without affixing a penalty? He could not: it would be folly, even worse than folly, for God to give a law to an intelligent being, without affixing a penalty to it if it be broken. Why? Because all intelligent beings would discard the very idea of a law being given, which might be broken at pleasure, without the individuals breaking it being punished for their transgression. They would say, where is the principle of justice in the giver of the law?—it is not there; we do not reverence Him nor His law; justice does not have an existence in His bosom; He does not regard His own laws, for He suffers them to be broken with impunity, and trampled under foot by those whom He has made; therefore we care not for Him or his laws, nor His pretended justice; we will rebel against it. Where would have been the use of it if there had been no penalty affixed?

But what was the nature of this penalty? It was wisely ordained to be of such a nature as to instruct man. Penalties inflicted upon human beings here by governors, kings, or rulers, are generally of such a nature as to benefit them.

Adam was appointed lord of this creation; a great governor, swaying the sceptre of power over the whole earth. When the governor, the person who was placed to reign over this fair creation, had transgressed, all in his dominions had to feel the effects of it, the same as a father or a mother, who transgresses certain laws, frequently transmits the effects thereof to the latest generations.

How often do we see certain diseases becoming hereditary, being handed down from father to son for generations. Why? Because in the first instance there was a

transgression, and the children partook of the effects of it.

And what was the fullest extent of the penalty of Adam's transgression? I will tell you;—it was death. The death of what? The death of the immortal tabernacle—of that tabernacle where the seeds of death had not been, that was wisely framed, and pronounced very good: the seeds of death were introduced into it. How, and in what manner? Some say there was something in the nature of the fruit that introduced mortality. Be this as it may, one thing is certain, death entered into the system; it came there by some means, and sin was the main spring by which this monster was introduced. If there had been no sin, old father Adam would at this day have been in the garden of Eden, as bright and as blooming, as fresh and as fair as ever, together with his lovely consort Eve, dwelling in all the beauty of youth.

By one man came death—the death of the body. What becomes of the spirit when the body dies? Will it be perfectly happy? Would old father Adam's spirit have gone back into the presence of God, and dwelt there eternally, enjoying all the felicities and glories of heaven, after his body had died? No; for the penalty of that transgression was not limited to the body alone. When he sinned it was with both the body and the spirit that he sinned: it was not only the body that eat of the fruit, but the spirit gave the will to eat; the spirit sinned therefore as well as the body; they were agreed in partaking of that fruit. Was not the spirit to suffer then as well as the body? Yes. How long? To all ages of eternity, without any end; while the body was to return back to its mother earth, and there slumber to all eternity. That was the effect of the fall, leaving out the plan of redemption; so that, if there had been no plan of redemption prepared from before the foundation of the world, man would have been subjected to an eternal dissolution of the body and spirit—the one to lay mingling with its mother earth to all ages of eternity, and the other to be subject, throughout all future duration, to the power that deceived him, and led them astray; to be completely miserable, or as the Book of Mormon says, "dead as to things pertaining to righteousness;" and I defy any such beings to have any happiness when they are dead as to things per-

taining to righteousness. To them, happiness is out of the question; they are completely and eternally miserable, and there is no help for them, laying aside the atonement. That was the penalty pronounced upon father Adam, and upon all the creation of which he was made lord and governor. This is what is termed original sin, and the effect of it.

But there is a very curious saying in the Book of Mormon, to which I now wish to refer your minds; it reads thus: "Adam fell that man might be, and men are that they might have joy." Says one, if Adam had not fallen, then there could not have been any posterity. That is just what we believe; but how do you get along with that saying which was given previous to the fall, where he was commanded to multiply and replenish the earth? How could he have multiplied and fulfilled this commandment, if "Adam fell that man might be?" Let me appeal to another saying in the New Testament: "Adam was not deceived; but the woman, being deceived, was in the transgression," says the apostle Paul. Well, after the woman was deceived, she had become subject to the penalty; yes, after she had partaken of the forbidden fruit, the penalty was upon *her*, and not upon Adam; he had not partaken of the fruit, but his wife had. Now, what is to be done? Here are two beings in the garden of Eden, the woman and the man; she has transgressed, has broken the law, and incurred the penalty. And now, suppose the man had said, I will not partake of this forbidden fruit: the next word would be, Cast her out of the garden; but let Adam stay there, for he has not sinned, he has not broken the commandment, but his wife has; she was deceived, let her be banished from the garden, and from my presence, and from Adam's presence; let them be eternally separated. I ask, on these conditions could they fulfil the first great commandment? They could not. Adam saw this, that the woman was overcome by the devil speaking through the serpent; and when he saw it, he was satisfied that the woman would have to be banished from his presence: he saw also that unless he partook of the forbidden fruit, he could never raise up posterity; therefore the truth of that saying in the Book of Mormon is apparent, that "Adam fell that man might be." He saw that it was necessary that he should with her partake

of sorrow and death, and the varied effects of the fall, that he and she might be redeemed from these effects, and be restored back again to the presence of God.

This tree of which they both ate, was called the tree of knowledge of good and evil. Why was it thus termed? I will explain a mystery to you, brethren, why this was called so. Adam and Eve, while in the garden of Eden, had not the knowledge you and I have; it is true, they had a degree of intelligence, but they had not the experience, they had not the knowledge by experience as you and I have: all they knew was barely what they knew when they came there; they knew a commandment had been given to them, and they had sufficient knowledge to name the beasts of the field as they came up before them; but as for the knowledge of good, they had not got it, because they never had anything contrary to good placed before them.

We will bring up an example. For instance, suppose you never had tasted anything that was sweet—never had the sensation of sweetness—could you have any correct idea of the term sweetness? No. On the other hand, how could you understand bitter if you never had tasted bitterness? Could you define the term to them who had experienced this sensation, or knew it? No. I will bring another example. Take a man who had been perfectly blind from his infancy, and never saw the least gleam of light—could you describe colours to him? No. Would he know anything about red, blue, violet, or yellow? No; you could not describe it to him by any way you might undertake. But by some process let his eyes be opened, and let him gaze upon the sun beams that reflect upon a watery cloud, producing the rainbow, where he would see a variety of colours, he could then appreciate them for himself; but tell him about colours when he is blind, he would not know them from a piece of earthenware. So with Adam previous to partaking of this fruit: good could not be described to him, because he never had experienced the opposite. As to undertaking to explain to him what evil was, you might as well have undertaken to explain to a being, that never had, for one moment, had his eyes closed to the light, what darkness is. The tree of knowledge of good and evil was placed there that man might gain certain information

he never could have gained otherwise: by partaking of the forbidden fruit he experienced misery; then he knew that he was once happy, but previously he could not comprehend what happiness meant, what good was; but now he knows it by contrast; now he is filled with sorrow and wretchedness, now he sees the difference between his former and present condition, and if by any means he could be restored to his first position, he would be prepared to realize it, like the man that never had seen the light. Let the man to whom all the beauties of light have been displayed, and who has never been in darkness, be in a moment, in the twinkling of an eye, deprived of his natural sight; what a change this would be to him; he never knew anything about darkness before, he never understood the principle at all; it

never entered the catalogue of his ideas, until darkness came upon him, and his eye-sight was destroyed: now he can comprehend that the medium he once existed in was light. Now, says he, if I could only regain my sight, I could appreciate it, for I understand the contrast; restore me back again to my sight, and let me enjoy the light I once had; let me gaze upon the works of creation, let me look on the beauties thereof again, and I will be satisfied, and my joy will be full. It was so with Adam; let the way be prepared for his redemption, and the redemption of his posterity, and all creation that groans in pain to be delivered; let them be restored back again to what they lost through the fall, and they will be prepared to appreciate it.

(To be concluded in our next.)

HISTORY OF JOSEPH SMITH.

(Continued from page 621.)

The following is an extract of a letter to me, from Elder Phelps, dated

Clay county, Missouri, Dec. 15, 1833.

The situation of the Saints, as scattered is dubious, and affords a gloomy prospect. No regular order can be enforced, nor any usual discipline kept up; among the world yes, the most wicked part of it, some commit one sin, and some another, (I speak of the rebellions, for there are Saints that are as immovable as the everlasting hills,) and what can be done? We are in Clay, Ray, Lafayette, Jackson, Van Buren, &c., and cannot hear from each other oftener than we do from you. I know it was right that we should be driven out of the land of Zion, that the rebellious might be sent away. But, brethren, if the Lord will, I should like to know what the honest in heart shall do? Our clothes are worn out; we want the necessities of life, and shall we lease, buy, or otherwise obtain land where we are, to till, that we may raise enough to eat? Such is the common language of the honest, for they want to do the will of God. I am sensible that we shall not be able to live again in Zion, till God or the President rules out the mob.

The Governor is willing to restore us, but as the constitution gives him no power to guard us when back, we are not willing to go. The mob swear if we come we shall die. If, from what has been done in Zion,

we, or the most of us, have got to be persecuted from city to city, and from synagogue to synagogue, we want to know it; for there are those among us that would rather earn eternal life on such conditions than lose it; but we hope for better things, and shall wait patiently for the Word of the Lord.

Our people fare very well, and when they are discreet, little or no persecution is felt. The militia in the upper counties is in readiness at a moment's warning, having been ordered out by the Governor, to guard a court martial and court of inquiry, &c., but we cannot attend a court of inquiry, on account of the expense, till we are restored and protected.

(Signed)

W. W. PHELPS.

I received the following:—

Revelation, given December 16, 1833.

Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions; yet, I will own them, and they shall be mine in that day when I shall come to make up my jewels.

Therefore, they must needs be chastened, and tried, even as Abraham, who was commanded to offer up his only son; for all

those who will not endure chastening, but deny me, cannot be sanctified.

Behold, I say unto you, there were jar- rings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore, by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me.

Verily I say unto you, notwithstanding their sins, my bowels are filled with com- passion toward them; I will not utterly cast them off; and in the day of wrath I will re- member mercy. I have sworn, and the de- crees hath gone forth by a former command- ment which I have given unto you, that I would let fall the sword of mine indignation in the behalf of my people; and even as I have said, it shall come to pass. Mine in- dignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full. And in that day, all who are found upon the watch tower, or in other words, all mine Israel shall be saved. And they that have been scattered, shall be gathered; and all they who have mourned, shall be comforted; and all they who have given their lives for my name, shall be crowned. Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered; they that remain, and are pure in heart, shall return and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion. And all these things that the Prophets might be fulfilled. And behold, there is none other place ap- pointed than that which I have appointed; neither shall there be any other place ap- pointed than that which I have appointed for the work of the gathering of my Saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called Stakes, for the cur- tains, or the strength of Zion.

Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting Gospel, should gather together and stand in holy places, and pre- pare for the revelation which is to come when the veil of the covering of my temple in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together. And every corruptible thing, both of man; or of the beasts of the field, or of

the fowls of heaven, or of the fish of the sea, that dwell upon all the face of the earth, shall be consumed; and also, that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth. And in that day the enmity of man, and the en- mity of beasts, yea, the enmity of all flesh shall cease from before my face. And in that day whatsoever any man shall ask, it shall be given unto him. And in that day Satan shall not have power to tempt any man. And there shall be no sorrow be- cause there is no death. In that day an infant shall not die until he is old; and his life shall be as the age of a tree; and when he dies he shall not sleep, (that is to say in the earth,) but shall be changed in the twink- ling of an eye, and shall be caught up, and his rest shall be glorious. Yea, verily I say unto you, in that day when the Lord shall come, he shall reveal all things; things which have passed, and hidden things which no man knew; things of the earth by which it was made, and the purpose and the end thereof; things most precious; things that are above, and things that are beneath: things that are in the earth, and upon the earth, and in heaven. And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake, yet shall they partake of all this glory. Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul; and seek the face of the Lord always, that in patience ye may possess your souls; and ye shall have eternal life. When men are called unto mine everlasting Gospel, and cove- nant with an everlasting covenant, they are accounted as the salt of the earth, and the savor of men. They are called to be the savor of men. Therefore, if that salt of the earth lose its savor, behold it is thence- forth good for nothing, only to be cast out and trodden under the feet of men. Be- hold, here is wisdom concerning the children of Zion, even many, but not all; they were found transgressors, therefore, they must needs be chastened. He that exalteth him- self shall be abased, and he that abaseth himself shall be exalted.

And now, I will show unto you a parable that you may know my will concerning the redemption of Zion; a certain nobleman had a spot of land, very choice; and he said unto his servants, Go ye into my vineyard, even upon this very choice piece of land, and plant twelve olive trees; and set watchmen round about them, and build a tower, that one may overlook the land round about, to be a watchman upon the tower - that mine

olive trees may not be broken down when the enemy shall come to spoil, and take unto themselves the fruit of my vineyard. Now the servants of the nobleman went and did as their lord commanded them; and planted the olive trees, and built a hedge round about, and set watchmen, and began to build a tower. And while they were yet laying the foundation thereof, they began to say among themselves, and what need hath my lord of this tower? and consulted for a long time, saying among themselves, what need hath my lord of this tower, seeing this is a time of peace? Might not this money be given to the exchangers? for there is no need of these things! And while they were at variance one with another, they became very slothful, and they hearkened not unto the commandments of their lord; and the enemy came by night and broke down the hedge, and the servants of the nobleman arose, and were affrighted and fled; and the enemy destroyed their works, and broke down the olive trees.

Now behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil? ought ye not to have done even as I commanded you? and after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof; built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? and behold, the watchman upon the tower would have seen the enemy while he was yet afar off; and then ye could have made ready, and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. And the lord of the vineyard said unto one of his servants, Go and gather together the residue of my servants, and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also, among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry; and go ye straightway unto the land of my vineyard, and redeem my vineyard, for it is mine, I have bought it with money. Therefore, get ye straightway unto my land; break down the walls of mine enemies; throw down their tower, and scatter their watchmen; and inasmuch as they gather together against you, avenge me of mine enemies; that by and by, I may come with the residue of mine house and possess the land.

And the servant said unto his lord, When shall these things be? And he said unto his servant, When I will? go ye straightway, and do all things whatsoever I have commanded you; and this shall be my seal and blessing upon you; a faithful and wise

steward in the midst of mine house; a ruler in my kingdom.

And his servant went straightway, and did all things whatsoever his lord commanded him, and after many days all things were fulfilled.

Again, verily I say unto you, I will show unto you wisdom in me concerning all the Churches, inasmuch as they are willing to be guided in a right and proper way for their salvation; that the work of the gathering together of my Saints may continue; that I may build them up unto my name upon holy places; for the time of harvest is come, and my word must needs be fulfilled. Therefore, I must gather together my people according to the parable of the wheat and the tares; that the wheat may be secured in the garners to possess eternal life, and be crowned with celestial glory when I shall come in the kingdom of my Father, to reward every man according as his work shall be, while the tares shall be bound in bundles, and their bands made strong, that they may be burned with unquenchable fire. Therefore, a commandment I give unto all the Churches, that they shall continue to gather together unto the places which I have appointed; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by fight; but let all things be prepared before you, and in order that all things be prepared before you, observe the commandments which I have given concerning these things, which say, or teach, to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my Saints; all the land which can be purchased in Jackson county, and the counties round about; and leave the residue in mine hand.

Now, verily I say unto you, let all the Churches gather together all their moneys; let these things be done in their time; be not in haste, and observe to have all things prepared before you. And let honourable men be appointed, even wise men, and send them to purchase these lands; and every Church in the eastern countries when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion. There is even now already in store a sufficient; yea, even abundance to redeem Zion, and establish her waste places no more to be thrown down, were the Churches who call themselves after my name, willing to hearken to my voice. And again, I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress and redemption, by the hands of those

who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles; that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them; that every man may be accountable for his own sins in the day of judgment. Therefore it is not right that any man should be in bondage one to another. And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

Now, unto what shall I liken the children of Zion? I will liken them unto the parable of the woman and the unjust judge, (for men ought always to pray, and not faint,) which saith, There was in a city a judge which feared not God, neither regarded man. And there was a widow in that city, and she came unto him saying, Avenge me of mine adversary. And he would not for a while, but afterward he said within himself, though I fear not God, nor regard man, yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me. Thus will I liken the children of Zion.

Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the governor; and if the governor heed them not, let them importune at the feet of the president; and if the president heed them not, then will the Lord arise and come forth out of His hiding place, and in His fury vex the nation, and in His hot displeasure, and in His fierce anger, in His

time, will cut off these wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites and unbelievers, even in outer darkness, where there is weeping, and wailing, and gnashing of teeth. Pray ye therefore, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them. What I have said unto you must needs be, that all men may be left without excuse! that wise men and rulers may hear and know that which they have never considered; that I may proceed to bring to pass my act, my strange act, and perform my work, my strange work; that men may discern between the righteous and the wicked, saith your God.

And again, I say unto you, it is contrary to my commandment, and my will, that my servant Sidney Gilbert should sell my storehouse, which I have appointed unto my people, into the hands of mine enemies. Let not that which I have appointed, be polluted by mine enemies, by the consent of those who call themselves after my name; for this is a very sore and grievous sin against me, and against my people, in consequence of those things which I have decreed, and are soon to befall the nations. Therefore, it is my will that my people should claim, and hold claim upon that which I have appointed unto them, though they should not be permitted to dwell thereon; nevertheless, I do not say they shall not dwell thereon; for inasmuch as they bring forth fruit and works meet for my kingdom, they shall dwell thereon; they shall build, and another shall not inherit it; they shall plant vineyards, and they shall eat the fruit thereof. Even so. Amen.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 4, 1852.

SELF-DENIAL, AND SELF-DEVOTION.—Considering the opposition it has had to encounter, and the limited resources ever at its command, no one can reasonably deny that what many term "Mormonism," has made a progress and attained a power and position unparalleled in the annals of the world. Kingly and despotic conquerors, with the aid of numbers, treasure, talent, and the sword, have fought, subdued, and brought to allegiance millions of their fellow-men, and have exercised a controlling influence over them. But nowhere does history inform us of the accomplishment, in so short a time, of a work of so great magnitude, and fraught with such deep and momentous consequences to society at large, as the work which has been accomplished through the Latter-day Saints.

Little more than twenty years ago an illiterate young man announced a mission

from heaven, to establish the kingdom of God upon the earth, and to prepare mankind for the second advent of Jesus Christ, and his Millennial reign of righteousness. This kingdom was not to be established by oppressive war and bloody violence, after the fashion of the great ones of the earth; but its subjects were to be a mixed and chosen people, collected from all nations, by the preaching of the Gospel, and were to be associated and held together by their faith in it. And now we behold, drawn together, as the present results of this young man's mission, a large, prosperous, and powerful community, composed of representatives of all the principal kingdoms of the world, every man and woman of which have been induced, by some great and mysterious feeling in their own bosoms, to travel from one thousand miles and upwards for the special purpose of forming part and parcel of that community. It also has ambassadors and representatives in most of the civilized portions of the globe. Tyrants and warriors have gained authority and dominion over countless subjects, by martial prowess, wily stratagem, and deeds of blood; but the kingdom of God has been established upon the principles of faith and love, repudiating physical force, except in the extremity of self-defence. Based on such principles, its unprecedented progress, in ample fulfilment of the prospectus of the Prophet, its founder, is no small presumption in favour of its divine origin.

The primary or moving cause of this rapid prevalence and extraordinary increase of "Mormonism," is that the great Jehovah himself is at the helm. The secondary or instrumental cause is the ever ready, self-denying spirit which "Mormonism" imbues its advocates with, which is the natural result of a deep and abiding faith in the divine character of the work. This living faith in the divine nature of "Mormonism" brings also a perfect knowledge of the same to those who thoroughly imbibe its principles, and fires them with a vigour, an energy, a determination, and an indomitable zeal, which, combined with the spirit of self-denial, surmount all obstacles, overcome all opposition, and accomplish what astonishes the world.

This principle of self-denial and self-devotion is one of the noblest which can swell the breast of man or woman, and is the basis of prosperity, and the bone and sinew of any truly great community or system. Whenever any truly great deeds have been accomplished, or lasting benefits conferred, this principle has been at the root of the matter; and whenever any deeds of darkness have been perpetrated, or grievous miseries inflicted, the absence of this principle has been one of the greatest inducements to the same.

Wherever this principle exists, it incites to noble, virtuous, and patriotic effort; and when a people are thus incited they are safe, their progress and prosperity are unavoidable; a splendid destiny awaits them. Whenever this principle ceases to burn in the bosoms of a community, the virtue of that community fails, its course is retrograde, its doom is inevitably fixed. The progress and prosperity of any community or system may be accurately dated from the introduction and prevalence of this principle, whilst its decay and downfall may, with the same unerring certainty, be dated from the disappearance of this principle.

The absence of this principle of self-denial and self-devotion in the antediluvians, caused their destruction. The absence of this principle in Judas, caused him to betray the Lord of life and glory with a kiss. The absence of this principle among the Jews, caused the devastation of Jerusalem, the dispersion of its inhabitants, and the scattering of their posterity to be cursed among all nations. It was the absence of this principle that caused the degeneracy of Christendom. It is the absence of this principle that renders Christendom so weak and impotent as it is. It is the absence of this principle that has caused professing Christians to "heap up

to themselves teachers" to suit their "itching ears." It is the absence of this principle, that causes Christian priests to "preach for hire and divine for money," and make merchandise of the souls of men. It is because of the absence of this principle in those who call themselves Christians, that the name of Christ is unknown to millions of mankind at the present day.

The self-denial and self-devotion of the American people, won and secured the freedom and independence of the United States, and framed a Constitution the noblest and best the world can boast. The self-denial and self-devotion of Noah and his family, saved the seed of man and beast from perishing by the deluge. The self-denial and self-devotion of Jesus Christ, wrought out redemption for the human family. The self-denial and self-devotion of the ancient Apostles, filled the world with the doctrines of a crucified and risen Redeemer.

It was the self-denial and self-devotion of Joseph Smith, that enabled him, to translate the Book of Mormon, and publish it to the world, and lay the foundation of that kingdom which shall fill the whole earth and stand for ever. It is the self-denial and self-devotion of the Elders of the Church of Jesus Christ of Latter-day Saints that has enabled them to plant the standard of the Everlasting Gospel on so many distant shores, and gather together so many thousands of Saints from the various nations of the earth to the secluded vallies of the Rocky Mountains of North America, and there unite them as the heart of one man. It is on this principle that they go forth without purse or scrip at any time, on any length of notice, for any period, to any nation or people to preach unto them the glad tidings that the kingdom of God is established, and to invite them to become its subjects, that they may enjoy its privileges and blessings. It is upon this principle that upwards of one hundred Elders have been recently appointed and sent from Salt Lake Valley on missions to Washington, St. Louis, New Orleans, Texas, Iowa, British Guiana, West Indies, Nova Scotia, Norway, Denmark, the British Isles, France, Germany, Prussia, Italy, Spain, Cape of Good Hope, Hindostan, Siam, China, Australia, Pacific Isles, &c. And upon this principle will the kingdom of God be built in these last days, and extend its dominion over all the earth.

We might look in vain among a community of ten or fifteen thousand professing Christians, for an hundred persons who would willingly, without any delay, sacrifice the endearments of home and the society of friends, to go, without salary, or purse, or scrip, to strange and distant nations of the earth, to preach their faith to those nations; no religious society but the Latter-day Saints can present such a spectacle; for Christendom has so far forgotten the principle of self-denial and self-devotion, that the idea of men sacrificing their ordinary earthly business, and comforts, and luxuries, to go, on any notice, to any nation, to preach the Gospel—oftimes in a strange tongue which they must first learn—seems truly marvellous and astounding to them; it is so contrary to their ideas, so averse to their dispositions and prejudices, that they account it but the evidence of the grossest religious fanaticism and folly. But this principle is the life and soul of "Mormonism;" it always enters largely into the composition of the kingdom of God, when it is in an healthy state; and when this principle ceases to inspire the members of God's kingdom, it is an indubitable sign that the fatal disease of apostacy has fastened on their vitals. When this principle is no longer a living part and parcel of "Mormonism," then "Mormonism" will fall; but so long as it is a vital principle of "Mormonism," no power on earth can stay its progress, and no power in heaven will; but by its ennobling and elevating influence it will exalt "Mormonism"—the Kingdom of God—above all the kingdoms of the earth, until they crumble before it and pass away as the chaff of the summer thresh-

ing floor, and the Lord Jesus Christ be revealed from the heavens as its acknowledged king.

At Jesus' name then every knee shall bow;
Earth's high and haughty ones will crouch full low,
Wishing his august presence they could fly,
To 'scape the glance of his heart-searching eye.
O then, the Saints who have themselves denied
Of all ungodliness and worldly pride,
Endured the cross, suffered reproach and shame,
And overcome, and spread his saving fame—
Then will the Lord of heaven and earth them own,
And honour them to sit down on his throne:
The Priesthood's regal sceptre they will sway,
Reigning as kings in an eternal day.

CELEBRATION OF THE FIFTH ANNIVERSARY OF THE 24TH JULY.—THE
ENTRANCE OF THE PIONEERS INTO THE VALLEY OF THE GREAT
SALT LAKE.

(From the Deseret News.)

(Concluded from page 630.)

The following "Comic Political Song,"
composed by James Bond, was sung by
John Kay:—

"MORMON" POLITICS.

Let Whigs and Democrats agree
To stir up party strife;
And thus shall opposition be
The very hinge of life.
Each party strives to gain the sway;
To beat the rest they're bent;
All say they're going to win the day,
And choose their President.

Chorus.

Though politicians all be blest
With nobleness of soul;
From north to south, from east to west,
The "Mormons" beat the whole.

Free Soilers then bring up the rear
Against the other two;
They hold each other in great fear,
And e'en themselves out-do;
And each will bring their candidate,
And choose their nominee:
Each party thus in every State
Strives conqueror to be.

Though politicians, &c.

The canvassers will raise their hats,
And each the other twigs,
While Whigs will vote for Democrats,
And Democrats for Whigs.
Thus Scott and Cass the race may run,
In faith their party serve;
The heroes who have battles won,
In politics ne'er swerve.

Though politicians, &c.

But hold, ye Whigs, and clear the way,
For Douglass now comes in;

Who knows but "Young America,"
The present race may win?
And each "great man" knows every
string
To work his puppets well;
And each knows how the votes to bring,
And offices to sell.
Though politicians, &c.

But Fillmore, should he condescend
To try the people's choice,
His noble mind would never bend,
Nor stoop to mean device.
He has been tried and fairly proved;
His character is plain;
By upright men he is beloved;
They'll vote him in again.
Though Politicians, &c.

But filthy minded dabblers
Can't work him like a tool;
And empty headed babblers
Think he must be a fool;—
But, hark ye! now, the time is nigh,
When righteousness shall reign;
The "Mormon" vote will cast the die,
When they shall vote again.
Though Politicians, &c.

For "Mormons" always vote one way,
And soon a voice they'll get,
And *unison* will bless the day
That shines on Deseret.
But never mention what we've said,
For this partic'lar reason,
That if you do, we're good as dead,
Because you know—IT'S TREASON!
Though Politicians, &c.

Tune, "Hail Columbia," was then
played by Captain Ballo's band.

The following toasts were then read by W. W. Phelps, Thomas Bullock, and James Ferguson:—

REGULAR TOASTS.

1. *The 24th July, 1847*: One of the days not forgotten.
2. *The Kingdom of God*: Out of all the kingdoms on earth, one stands for ever and ever, says Daniel.
3. *The First Presidency*: How the world would rejoice to see their lightning purify the air, if it was not afraid of thunder.
4. There is music in the crying of children, and bleating of lambs; but when the Lion roars, the forest is shaken with a voice of strength, majesty, and power.
5. *Freedom*: All men in the world should be free to the soil, free to the elements, and free to their religion, inasmuch as they infringe not upon their neighbors' rights. That is constitutional.
6. *Zion's Camp, "Mormon" Battalion, and Pioneers*, will be had in remembrance in all the festivals and songs of Zion; and their deeds be found in the records of eternity.
7. *Utah*: The youngest sister; as in altitude, may she excel the older, in her charms, her virtues, and in the number of her children.
8. *"Mormonism" and Marriage*: More good, and more favour; for Solomon says, "Whoso finds a wife, finds a good thing, and obtains favour of the Lord;" wherefore, as he had many, the more good; and the more good, the more favours of the Lord. That's Scripture.
9. *The Nauvoo Legion*: A new life-preserver against storms, with or without wind.
10. *Brigham Young*: He is all he is, and who says there is a lion in the path?
11. *The "Mormon" Battalion of '46, and the Pioneers of '47*: Two unions of honest men, that run together like two drops of water. *They are the boys.*
12. *The Twelve*: The Lord's traveling court of chancery, to settle the religious controversies of all nations. Hear ye! hear ye! the court is now open!
13. *Politics*: The pestilential "itch" of governments, cured only with hot brimstone. Who scratches?
14. *Lawyers*: Cholera visible, following Death on the pale horse, and emptying the pockets of the miserable.

VOLUNTEER TOASTS.

J. M. Bernhisel and J. M. Grant: Noble defenders of the Constitution, of their country, and the rights of the Beehive. Should their enemies kill their bodies, like the two Prophets in Jerusalem, they would again stand upon their feet to the fear and consternation of their enemies.—By Wilford Woodruff.

The Runaway Judges, &c.: May they soon go home to their own place.—By T. B.

Colonel Thomas L. Kane: A noble philanthropist, who, like the good Samaritan, is not ashamed to advocate the cause of the wounded, and pay their bills. For this he shall receive his reward.—By W. Woodruff.

The 24th of July; "The regeneration of the American Constitution."

Time writes no wrinkles on thine aged brow;
Such as thy birthday's dawn beheld, thou standest now.

—By Ireland.

Home Manufactures: May they continue to improve in quality, in proportion as they increase in quantity, and demand for consumption.—By J. L. Heywood.

The Twenty-four little Boys: Chieftains in embryo.—By J. Ferguson.

The Seventies, Messengers of Salvation: The artillery of the Gospel; may they continue to fire their deadly shot till the enemies of truth be overcome.—By M. Gaunt.

The Twenty-four Warriors: They battle for peace.—By Ireland.

Deseret: A Bee-Hive: may her inmates never cease their toil until the world is filled with honey, and her enemies with stings.—By Edw. Stevenson.

The Twenty-four Young Ladies: The Warriors' comforters.—By James Ferguson.

A Mountain English Toast: Success to Zion's noblemen, who dwell in these mountains, whose motto is, Go a-head in righteousness, and make the rough places smooth, and crooked places straight, and prefer the way of the Lord; who never say, "I can't;" but when mountains of difficulties arise, walk right through them to the tune of Yankee doodle do it. Father's at the helm.—By G. Morriss.

Solo on Bass Drum was performed by Colonel Duzette, with violin accompaniment.

Tune by Captain Pitt's Band.

Irish comic song was then sung by John Kay.

Tune by Captain Ballo's Band.

Benediction by Isaac Morley, Patriarch.

The congregation then dispersed.

At sun down, three guns were fired.

Much praise is due the Marshals of the Day, for the order preserved during the procession, and the various exercises in the Tabernacle; also to Thomas Tanner, Cannoneer, for his promptness of execution in the discharge of the artillery; to

the several Marshals of Divisions; to John Kay, singer; to the Captains of the Brass and Martial Bands; and to the Door Keepers.

The festivities of the evening were kept up by dancing at the various school houses and commodious buildings in the city.

Thus closed the 24th in this peaceful Valley, unalloyed by accidents, disorders, or dissipation; ever to be remembered by the Saints and the transient traveller, as a day of pure, unsullied joy.

ROBERT CAMPBELL.

FURTHER INTELLIGENCE FROM HINDOSTAN.

OPPOSITION AND BAPTISMS.—LETTER FROM ELDER HUGH FINDLAY.

Poonah, October 13, 1852.

Beloved President Richards,—Having sent you by last mail, via Marseilles, copies of the *Bombay Gazette** for the 25th and 30th September last, in which are contained the correspondence between the Brigadier commanding this station, and myself; and also two letters from a Poonah correspondent, condemnatory of the course taken by this man of authority, which the public here, as far as I have the means of knowing, quite concur in denouncing as being tyrannical in the extreme—I deem it necessary to write you a few lines by way of particularizing the circumstance.

In my last, despatched from this one month ago, I mentioned that we had organized a small Branch here. No sooner had this noised abroad, than plans were immediately entered into for the extermination and rooting out of that tree we had planted; but it was too late; that had been done which all the petty tyrants on earth could not undo.

On arriving here, knowing the barriers that stood in my way, I only conveyed the idea of a monsoon visitor, which had the effect of diverting their minds from any serious consequences, thinking, no doubt, that I could do little harm during that period; whilst I thought I could do all the good necessary to the establishing the work of the great God in this part, and be able to leave it in the hands of others to carry it on. The above idea is evident from the Brigadier's communication of the 13th ultimo; for instance, "Had the Brigadier the slightest idea

that it was your intention to establish yourself permanently here, that permission (to reside in cantonment) would not have been accorded." But it is well! We have found a few of the honourable of the earth, who are willing to lay down their last mite for the prosperity of that cause they have so nobly espoused.

We have taken a ten years' tenure of land, whereon we commence immediately to build a place of worship, only about a hundred yards from our former meeting, towards the Native City, still out of military boundaries, and on a superior site; so that this touch of oppression's hand, although causing no little excitement in our little camp for a time, will only give us a more permanent, and in every respect a better position than before; indeed we are bound to confess the providential hand of God in the whole matter, and feel the more to render our tribute of praise to Him who doeth all things well!

We now hold our meetings in a building on the far corner of the same field where we are about to build upon; it was formerly used for a currying shop, and lately vacated by the decease of its possessor, and thus waiting our accommodation. This house is a little uncouth to the eye, bearing a resemblance to an English store-room, or a Bombay go-down, having a door, six feet by six, at each end, and two windows, four feet by six, on each side, with iron bars, and the light of day as an apology for glass; indeed, having such an edifice for bedroom, parlour, and sanctuary, it requires considerable faith to convince one's self that imprisonment is not added to banish-

* We have not received the *Gazette*.—Ed.

ment. But we "stoop to conquer," and are thankful to the Lord for it.

We have only added two by baptism since my last, but hope to do things big when we get under our own vine (roof), where we trust none will dare to make us afraid.

I am happy to say that the little band here, begin to appreciate the "Word of Wisdom," and feel the drawings of the Spirit toward the *West*, where rests the centre of gravity for all Saints.

It is also pleasing to learn that even the *East*, Judah's land, is likewise being blessed for the return of man and beast. The following extract from the *Oriental Christian Spectator* for September last, may be interesting to those who note the signs of the times, in fulfilment of the work of the Lord, as given by ancient Prophets:—"Others there are who believe Palestine to be an accursed land, incapable of producing any crops but salt, stones, and sulphur. Let them come and see two crops a-year produced by the poorest land we have. Let them behold quince trees groaning under the burden of four hundred quinces, each larger than the largest apples of England; vines with a hundred bunches of grapes, each bunch three feet long, each grape three-and-a-half inches in circumference; a citron tree having five hundred and ten pounds weight of fruit; half grown broad beans

from Meshallam's farm, the pod thirteen inches long, and six clustering stems from each plant; Indian corn eleven feet high, on ground from which a similar crop had been taken five weeks before; water-melons twenty, thirty, forty pounds in weight. The unbelief and apathy, indolence and destructiveness of man;—these are the curses of Palestine; but the land is being healed before our eyes."

We say, Hail! auspicious day, when those more worthy, the rightful heirs, shall possess, till, sow, plant, and eat the fruit of it.

Your brother and fellow-labourer,

HUGH FINDLAY.

P.S.—The correspondence from Poonah has drawn a pious editor out of his shell again, with a lame attempt at justifying the edict of banishment, at the same time making a most virulent attack upon the "Mormons," concluding thus, "We regret that the missionary of such an *ism* can find any encouragement to remain a day in our community." It appears under the *editorial* cloak, but seems to us to savour more of the *sacerdotal*. However I wrote a reply, putting all down to the editorial account, but it has not been forthcoming. We suppose it would be something "new under the sun" if we were to get justice. I am just now visited by another candidate for baptism.

H. F.

VARIETIES.

HER MAJESTY opened Parliament in person on Thursday, November 11th.

GOLD has been found near Carupano, not far from Cumana, in the province of Matovin, Venezuela, S. A.

An earthquake has occurred at Malaga, Spain, which shook many buildings, and caused great consternation.

We learn that the recent earthquake in the British Isles extended from Dublin and Wicklow, through South Lancashire, North Wales, along the edges of Cheshire and Shropshire, to Gloucestershire. It is the first earthquake in Ireland of which we have any authentic record.

THE POPE AND LOUIS NAPOLEON.—The pope has again refused to come to Paris for the purpose of assisting at the coronation of the emperor. It is said that the excuse made by his holiness is, that if he were to crown Louis Napoleon as *Empereur des Français* and *Roi de Algérie*, the Emperor of Austria would call upon him to crown him as Emperor of Austria and King of Italy.—*News of the World*.—Poor Pius appears in "a pretty considerable fix" among his strong-headed sons.

AURICULAR CONFESSION AND CONVOCATION IN THE CHURCH OF ENGLAND.—On Wednesday, November 11th, a crowded meeting of members of the Church of England was held at the Freemasons' Tavern, Great Queen Street, London, when several resolutions were adopted to withstand the efforts now being made to introduce auricular confession, and the renewal of Convocation, in the English Church. The Earl of Shaftesbury took the chair.